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ADULT EDUCATION IN KIBBUTZIM (COLLECTIVE SETTLEMENTS) IN ISRAEL.

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THIS PAPER OUTLINES THE SOCIAL STRUCTURE, ACCOMPLISHMENTS, GOALS, INTELLECTUAL BACKGROUND, AND CULTURAL ACTIVITIES OF THE KIBBUTZIM IN RURAL ISRAEL WHILE CONCENTRATING ON THE EDUCATIONAL PROGRAMS. THE KIBBUTZIM EMPHASIZES CONTINUOUS, LIFE-LONG EDUCATION FOR ALL MEMBERS BASED ON THE NEEDS OF EACH MEMBER AND HIS COMMUNITY. THE AIM OF EACH PROGRAM IS TO ENSURE THE CONTINUITY OF THE KIBBUTZ VALUES OF LABOR, EQUALITY, COLLECTIVISM, PROTECTIVE COLONIZATION, AND INTERNATIONAL SOLIDARITY THROUGH THE SYNTHESIS OF VOCATIONAL AND LIBERAL STUDIES. FEW EDUCATIONAL PROGRAMS ARE FULL-TIME. THE PROGRAMS ARE--(1) LOCAL ACTIVITY (SINGLE LECTURES, LOCAL STUDY GROUPS), (2) REGIONAL COURSES (FOREIGN LANGUAGE AND LIBERAL ARTS STUDIES, 6 TO 12 WEEKS), (3) 1 YEAR COURSE FOR YOUNG ADULTS (LIBERAL AND VOCATIONAL STUDIES) SPREAD OVER A 3-YEAR PERIOD SO THEORIES CAN BE MERGED WITH WORK, (4) FARM MANAGEMENT, (5) HIGHER STUDIES (FULL UNIVERSITY LEVEL, 27 MONTHS), (6) COURSES FOR ADULT LEADERS, (7) TRAINING IN SOCIAL AND CULTURAL ACTIVITIES (4 TO 9 MONTHS), (8) HOUSE ECONOMICS FOR WOMEN (1 TO 4 MONTHS), AND (9) SOCIAL RESEARCH. THERE IS A TABLE IN THE REPORT SHOWING THE LENGTH AND CONTENT OF ADULT EDUCATION PROGRAMS IN THE KIBBUTZ MOVEMENT. (AJ)

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ADULT EDUCATION IN KIBBUTZIM (Collective Settlements) IN ISRAEL

By Yehuda Bien

Authority for Education and Research
Kibbutz Movement

Israel, July 1966.

ERIC

A. INTRODUCTION

The Kibbutzim form an integral part of all rural areas in Israel. There are about 220 settlements, mostly in the sparsely populated areas of the Galilee and the Negev and along the borders. The population of 90,000 inhabitants, 40,000 of whom are members - comprising only 4% of the total population - nevertheless produce 30 per-cent of the country's agricultural production and 20 per cent of industrial output.

Agriculture is highly mechanized and production is based on the latest development of agricultural science; therefore, a relatively higher standard of education is required of the Kibbutz workers. The high productivity (average yield of 5500 liter of milk etc.) is based on technical scientific progress. The basic condition for that progress in agriculture and a rapid development of modern industrial branches, which are mainly pioneer in automatisation requires highly qualified, intelligent workers.

The Kibbutz is an entirely voluntary society. It is a "new society" with its own ideological, economic, social, educational, moral and spiritual principles. The Kibbutz life depends upon the unity of all spheres of life. The success or failure depend upon the degree of unity and integration between one sphere and another; upon two dominant criteria: the collective identification of the Kibbutz society with the national and social struggle of the Jewish people and people striving for a better life in the world; the personal identification with the way of life and the tasks of his society.

The success of a Kibbutz is not measured by economic success alone. The degree of social cohesion and educational - ideological spirit is equally important and decisive. Also if the economic goals are not reached, this will be reflected in both social and moral life.

This unique character is reflected in its complete collectivist nature. Its life is based on communal property, production, labour, consumption and live-arrangements. The Kibbutz is responsible for the satisfaction of the individuals' needs. The principle underlying his life: "From each according to his ability, to each according to his needs" in accordance with the community's means.

The Kibbutz has its own <u>principles of economic action.</u> The profit maximisation is not the first and foremost aim, but the aim to fulfil certain national purposes: colonisation, development and increase of agricultural and industrial production, defence of the country and

also wishes to develop the community and to attain a certain standard of living. A Kibbutz can improve its standard of living without additional cash expenditure, by simply transfering labour to service branches.

Half of the members of a Kibbutz are occupied in the services - kitchen, laundry, clothes' store, nursing and education, culture and art etc. One of the important functions of those responsible for planning and organisation, is the efficient use of manpower and the correct balance between services and productive branches.

The maximum possible satisfaction of members in their work is a basic social principle and vital for the efficient functioning of the economy. The aim is to provide each member with permanent and satisfying work demanding skill. But since some of the jobs are particularly unpopular, efforts are being made to rotate the members working in these jobs. Most of the members are therefore able to reach varying degrees of skill in their work.

The Kibbutz has done much to do away with the distinction between various types of work, the gulf between physical and spiritual work. Increasing attention is given to democratic human relations between the members of a team-branch. The opportunity to develop the creative potential of the individual member with understanding of the human problems should base the human happiness of the members.

The first expression of the consciounsness and indentification of the person with his community, is the workers group in the branch. The organiser is a comrade leading a team of equals. His understanding of human relations and his ability to secure democratic running is a very deep expression of Kibbutz democracy. The democracy is also based upon the members' weekly assemblies and a wide range of committees, which are responsible for the community life.

The average Kibbutz members feels the whole farm is "ours" and his special branch is "mine". He has a special sense of responsibility,which determines his attitude towards work. Because he knows that material incentives are collective, he feels the obligation to raise his own standard of life and his family through his own contribution to the general effort.

Collective consumption is a revolutionary concept of the Kibbutz society. This does not mean mechanical equality, but equality and reasonable freedom of choice to satisfy the individual tastes.

Another fundamental aim is the collective and non-selective education to ensure continuity of Kibbutz values.

Also the importance of cultural and educational activities within the Kibbutz movement and the large variety of subjects of matter justifies the aim of continuous education from childhood to later maturity and old age.

B. THE INTELLECTUAL BACKGROUND OF THE KIBBUTZ POPULATION

The level of education received, differs widely from one member to another, respective to their origin from different social strata and countries. Special attention has to be paid to those members, who had only 6 to 9 years of elementary school.

The needs and intentions of such members differ from those of members educated in the Kibbutz and completed their high-school education.

The Kibbutz is founded on the principle of complete equality and tries to achieve this in everyday life. In a society based on equality, the existence of a large difference in education is very dangerous and creates unbearable social tensions. The Kibbutz builds therefore, a very advanced and nonselective schooling system for all children, gives great length to bridge the gap and to achieve a more homogeneous level of education for all members. Priority is given to the expenses on education and cultural activities over those for certain material and consumer necessities.

The Kibbutz is a pioneer society and the vitality of identification with its most elemantary principles is the base of its existence. The cultural activities must impress certain human values on the members and strengthen their attachment to the socialist ideal and the principles of life in a collective.

The existence of the Kibbutz and its integrity depend also on a high level of morality and social conscience. The Kibbutz is also a social and a national pioneer and his life requires very special efforts. Therefore, the maintenance of the pioneer spirit of its members is founded on political and ideological education, on widening their horizon and developing their intelligence. The quality of human relations and the ideological stability of the Kibbutz demand a high intellectual level.

C. THE AIMS OF CULTURAL ACTIVITIES

In the Kibbutz there also exists a problem of how to interest most of the population in cultural activities. Experience over the years has shown that a large variety of activities, offering the subjects that are of most interest, is the best method to reach the greatest number of persons.

The Kibbutz is an important centre of creative culture in Israel. Literature, art, dancing, music and drama enrich the daily life of the members and contribute to Israel's culture. Every Kibbutz has a good library and its weekly culture programs include movies, lectures, study circles, choir, orchestra, dramatic and folk dancing circles. Archeology, photography, stamp collection and crafts offer a creative opportunity for most members.

The Kibbutz plays an important role as the concentration point of secular renaissance and in struggle for modern socialist humanism. Its living image merge labour and creative culture, unite various ethnic groups and promise the working youth a meaningful life.

The mutual impact of the Kibbutz has a vanguard role in the national and social renaissance of Israel. Most of the positive and creative values in Israel's cultural life and the stress to unite all that was best in Jewish tradition with progressive universal values, found its roots in the cultural life of the Kibbutz movement.

The Kibbutz cannot exist on imported culture alone. It has its own cultural values and as a creative and revolutionary society must fight against passive absorption of products of the entertainment industry by encouraging independent creativity. It must express its own life and outlook by maturing the cultural talents of its members. The activisation of local talents and the appearances of outside artists and lecturers provide every Kibbutz with an intensive cultural and social life.

The subjects of activity are: teaching of the Hebrew language, national literature and history, archeological research, foreign languages and basic studies; lectures on economy, sociology, psychology and pedagogy; on foreign policy and security; problems of the Jewish communities all over the world, of developed and undeveloped countries, etc. and of the Kibbutz community.

The activities are generally organized by lectures and courses, by study groups or seminars, workshops or discussion groups; by study-day or -weeks and by all together.

D. THE AIMS OF ADULT EDUCATION IN THE KIBBUTZ

Adult education in the Kibbutz is basing its programs primarily upon the ability of the adults to recognize and express their needs.

The movement's instructions and leaders are compelled to think about importance of making life-long plans, about continuous education, about plans for the majority, about education for all.

The "Authority for education and research" sets ways to help adults to learn to plan a life-long curriculum. We believe that education must and can meet the challenges of each period in the adult life.

We suggest that the curriculum of the adults should continue the educational programs of the child and youth. The Kibbutz gives all children without exception, a complete high-school education. This non-selective education is not concerned to cram the pupil with maximum pure knowledge. The purpose of the Kibbutz high school education is based upon the development of intellect of personality, of character, of social values and also of instructing of pure knowledge. This system does not supply vocational knowledge and the first request by each youth after his army-service and other duties (e.g. help in the building up of new settlements) is vocational knowledge and training.

This is the first stimulus for continuous education exposing a deep need of each young Kibbutz member.

Many of the youths in the Kibbutz (20 percent of the Kibbutz population) were not born in the Kibbutz. Those are children who come from both advanced and backtoward countries all over the world. The Kibbutz offers them - along with the Israel-born children (from new immigrants' families whose comparative poverty denies their children high-school education), an educational environment and study of high-school values.

But, these efforts canot bridge the gap and provide full high-school curriculum. Many of the youths come back to the Kibbutz and make it their home. They want to complete their high-school education and do join adult courses.-

Many adult immigrants came in their twenties or thirties, after war, concentration camps and life in forests. They lack elementary and secondary education and the ability to study in vocational and liberal courses which are based on college level.

The adult immigrants feel the necessity to adjust their knowledge, but they are ashamed and do not express their vital need. The talk with everyone of them and the influence of the collective, prompt most of them to anticipate their needs and plan their learning.

We begin to think seriously about education for the ageing. We do not see a point in more retirement and post retirement, but in retraining and refresher courses, to enable a creative life in later maturity and ageing.

The ageing members are the founders and the pioneers of the Kibbutz. Their prestige, their satisfaction and their personal pride is connected with their creative work. The prime source of democracy and equality is based on the people's attitude to work : They will not retire. They strive to adjust their knowledge, to learn new theories and contribute from their own experience and understanding of life and environment, and to preserve creative capacities and finding opportunity for continual participation and service in the community.

E. CONTENT OF PROGRAMS IN RELATION TO LIFE-PROBLEMS

The programs must assist adults to plan life-long learning related to the problems inherent in our society. If we look upon the continuance of adult life in the Kibbutz society, there are several focal points, which constitute the content of programs and curriculum.

(1) Period of transition from youth to Kibbutz membership.
This period includes problems of occupational and family maturity. The dominant question of the early twenties is: his place in the working team and his ability to contribute.

(2) Taking responsibility for management
Management of branch organisation, work organisation, economic and society activities are dominant and characteristic of the late twenties and early thirties.

(3) Problems of Kibbutz management, regional cooperative and movements activities - dominant and characteristic of thirties and forties.

(4) Problems of retaining and refreshing ; changing of occupational works to adjust decreasing ability from early fifties to late sixties.

(5) Problems of women's activities and jobs
The arrangement of the courses must pay special consideration to women's activities and jobs. The majority of women is working with children, but 40 per cent of women work in the services (kitchen, clothes' store, etc.).

To-day that work becomes a vocation characterised by the high standards of organisation and technological know-how and demand that women receive special training and study the theories connected with their work.

Most of the programs are problem-centered and based on a strictly functional basis The social and economic conditions of the Kibbutz community create many functions - in agriculture and industry; in nursing and teaching; in management and organisation, in arts and culture, in social and political activities, etc.

The fundamental aim of each program, through the vocational curriculum, is to ensure the continuity of the Kibbutz values - labour, equality, collectivism, democracy and volunteering - and ideological values - construction, productive colonisation, international solidarity, socialism.

Therefore, the emphasis of each program is on the synthesis of vocational and liberal studies. The personal need to know mathematics is connected with the obligatory study of values, of history, literature or the Bible, etc..

The principal purpose of the courses is the developing of interests, skill and attitude. A further purpose is the increase of valuable and social fitness and knowledge of social problems and changing of attitudes.

Every student is a working man and an active member of the society life of the Kibbutz. He can do his job without diploma. He need not complete his college studies in one continuous program. He can interrupt his studies after half a year and adapt the theories aquired to his work. The synthesis of studying and work get a chance of deepening understanding and evolve projective learning.

The order of courses seek that each young member - after two years of work in his branch and cristallization of his occupational maturity - receive a hundred-day course each year for three consecutive years.

In his late twenties, he receives a brand-management course of three months and in his thirties or forties a farm or industrial management or vocational high course ranging from one to two years.

In this order of sequence we make sure a continuous progress of each member seeking this progress and life-long study, and also provide opportunity for many members to join courses.

F. METHODOLEGY OF PROGRAMS IN RELATION TO INCREASING ACTIVITIES IN SOCIETY

Democracy in the Kibbutz aims to attain complete identification of the individual with the society. The voluntary, egaliterian, and cooperative basis of the Kibbutz life and democracy give small importance to formal and legal procedure.

The principles of direct democracy are expressed in the unity of the process, the multi-sided function of the weekly general meeting, the anti-bureaucratic character of the Kibbutz organisation, an intensive participation of members in Kibbutz activity.

The principles of Kibbutz organisation are based on impermanency of office (average service of 3-4 years); the definition of office is very flexible (privileges and duties are not formally fixed and often depend on the personality of the official); a basic assumption of the equal value of all functions without a formal liberty of authority; officials are elected and not nominated (personal qualities are more important and decisive as objective qualifications); the office is usually supplementary to the full time occupation of the official.

As the Kibbutz grows numerically, the population becomes more varied, and, as the vital problems become more complex, the collective decision demands more specialised knowledge. We can find a tendency towards delegating collective decisions and power to smaller committees because they know the subjects.

Democratic life starts also in the branch, in committee membership (51 percent of all members take part in those committees and fulfil an official function. The percentage relating to a 5 year period is 74-79 percent), and in the weekly general meeting. The active participation of each member in the discussion and decision of the general meeting require a intimate knowledge of the subjects.

The problems of their work and branch occupy the members for eight hours a day and in the evening there are meetings of their branchteam. The solution of those problems is a personal incentive and motivation for further learning.

The committee membership occupies the members with social, education, culture, political, health subjects, etc. The participation and responsibility are the best motivation for greater effort to know the matter.

The highly developed economy would be impossible without constant conern to increase the expert knowledge of its workers, The aim is to provide, as many members as possible with permanent and satisfying work and to encourage them to advance through a wide variety of study and training-courses.

The desire to solve problems in the general meeting that are keenly left by the member and seem important to the individual, involves the individual in other problems not so decisive for him. Thus involvement prevents the individual from becoming aphathetic to general questions. In contrast with the process of specialisation, we witness in the Kibbutz a development toward one more multifunctional entity in all aspects of Kibbutz life. The interaction between the various aspects of life prevents a decline in the authority of the general meeting.

The universal and relatively higher level of education among the younger generation and the development of intensive training courses contribute to the enlargement of reserve of cadres and create greater possibilities in the "changeover" of offices.

In our experience the great variety of activities of adult education courses is the best method to reach the greatest number of persons by offering them the subjects that interest them most.(*)

We start also from the supposition that the creative activity stirred up by education, constitutes one of the most important elements for the student as it gives a feeling of satisfaction and happiness.

We suggest also the establishment of situations in which members can meet informaly - various kinds of clubs, study groups, and other cultural groups, which would bring together the different groups in the Kibbutz.

In view of the fact that Kibbutz members do not permanently occupy an administrative post, each member designated and elected to serve in such a position, must first graduate from an annual seminar. For the training of branch-administrators by-monthly courses are held.

The urgent need for many members to fulfil tasks in social, cultural and educational fields, requires the training of an ever growing number of persons. This is the main task of local and regional study groups, of community-winter-school and of various seminars.

(*) But we have not solved the problem how to interest the highest percentage of the population in cultural and educational activities.

Their purpose is to complete the information in economic matters, sociology and psychology, to encourage discussion, to awaken the political conscience and to compel them to form an opinion. The students are occupied with problems of immediate practical importance, by means of confrontation of ideas, and the exchanges of experiences and impressions.

The programs of the courses and the seminaries offer to a large number of adults the chance of development of skills, of appraisal and personal expression of a reasonably full and useful life.

It has been proved in the Kibbutzim that the investment of funds and working-days in adult-education is very profitable. It results in increasing productivity, greater efficiency, technical progress and deeper understanding of social problems.

The expenses in money and working-days for adult education form a part of the cultural budget. This part of budget amounts to 150 Israel Pounds per member (50 Dollars) and to 12 working-days per member.

We recognize that adult education of the individual is at best within the cultural environment of which he is a part. However, in order to obtain real success and progress in knowledge,full-time study is preferable, because the student is completely free from duties and responsibilities towards family and Kibbutz. But most of the young members do not choose this way.

There is need for much more research and thoughtful experimentation that would throw some light on whether it is more advisable to group study-groups according to age, or to encourage mixed age-groups, or whether it is more preferable to arrange local and community schools or to develop central seminars.

Finally, we should remember, that these programs are designed to reach all adults and are not limited to special segments of the population.

G. SUMMARY

(1) Local Activity

Local activity is important because it creates a positive study atmosphere. We have to create an atmosphere where particular importance is given to knowledge and cultural progress.

a) Single lectures or courses on one particular subject

The subjects follow a specific order or are not part of a series. Choice of the subject comes mostly from the committee for cultural affairs of one particular kibbutz. The lectures are mainly given in the evening.

b) Local study groups

Those groups gather once a week, usually in the evening. In principle they meet during the winter months. The number of groups varies according to the Kibbutz's population and the number of participants in each group varies from 10 to 20 persons. Participation fluctuates - after several weeks only about 65% of the persons registered originally continue to attend.
The subjects of study: history, archaeology, literature, economical and political subjects, foreign languages.

c) Courses for secondary education of adults

These students who only had elementary school of 7-8 years learn Hebrew and Jewish literature (especially the Bible), history, mathematics, physics and chemistry.
These groups gather once or twice a week for 6 lectures during 30 weeks each year. The duration of the course: 2 years.
On the day of study, the participants are freed from work.

(2) Regional Courses

Most of the local courses (a-b) are based on simply listening to the lecture. Therefore, they are not sufficiently intensive and one-sided.

The regional courses are organised as a real school during the winter months. There are groups which meet only in the evening and classes based on a extensive curriculum of 6 or 12 hours a week.

The purpose of the classes is connected with job trainig and the interest of every member after secondary education. The curriculum includes the obliged study of a foreign language and of liberal subjects.

The curriculum of the Social Studies comprises:

a) An introduction to history
b) Critical reading of Drama, Fiction and Poetry
c) Social structure and social change; social theory of the Kibbutz and values.

Those subjects are common to all students. Two subjects to be chosen common to the interests of the student's choice.

a) Psychology
b) Pedagogy

or -

a) Jewish history
b) The Bible and Hebrew literature

or -

a) The Arab society and culture
b) Problems of underdeveloped countries.

or

a) The economic and social framework of society
b) Agricultural economic theory

The curriculum of the Physical Sciences comprises those subjects common to all students:

a) Structures and properties of matter
b) Mathematics
c) Chemistry
d) Principles of economics and their relation to social problems

All students will be required to choose two other subjects

a) Biochemistry b) Biology

or -

a) Physics b) Technology

The duration of these studies is three years and based on 1000 study-hours.

(3) One year course for young adults

These courses are the meeting-place for many young members of the Kibbutzim. In order to avoid narrowmindness, we try to enlarge their mental horizons and provide them with intellectual methods of inquiry and scientific work.

After completion of their military service and voluntary service of one year in one of the small border settlements, they return to their own Kibbutz. Upon their return they have to learn the practice of their branch for two years, before going to a vocational course.

The curriculum of these courses include the study of the branch subjects and liberal and social subjects. The aim is to give the young adults the basic vocational knowledge necessary for their work.

The course comprises about 1500 study-hours, 60% of which are devoted to mathematics, chemistry, foreign language and specific agricultural or technical subjects (including 200 hours of vocational training); the other 40% covering economics, sociology, international affairs and theories of the Kibbutz, problems of the Jewish People and problems of the modern society.

The course is divided into three parts during 3 years (1th and 2nd part - 18 weeks, 3th part - 12 weeks) and give opportunity of merging the theories, whom the youth has learned during his practical work. This way prepares him to the vocational training, which is based on projects.

It is our intention that this course caters for six categories of vocational education on technician level:

a) field crops farm-branch
b) orchard farm-branch
c) poultry and dairy farm branch
d) Communual-services (kittchen, clothes-store, laundry)
e) nursing
f) technical services

Special attention is paid to the house-economics courses for women, which comprises also psychology, book-keeping, nursing etc.-

(4) Management Courses

We hold our central Kibbutz services for Farm Managers as part of the economic training branches of the Agricultural Extension Service.

We considered that it is necessary to raise the level of farm management which is the focus of all administrative and economic activities of the Kibbutz. A Kibbutz member who has been elected as Kibbutz manager has to acquire a wide and many-sided education in order that he may perform his job efficiently.

The seminar ran for a total of 11 months, one month of which was devoted to preparatory studies (a refresher course in mathematics and chemistry). The first part of the program of studies consists of background material and is followed by practical subjects. In final months every student works out a prospective costing plan for his own Kibbutz. This is based on integration of all study subjects.

Besides the seminar of farm managers, we established a school for Kibbutz farm branch managers. The aim is to give the farm branch managers the knowledge and personal aptitudes necessary for their work in the organizational, economic and administrative spheres on their Kibbutz.

These courses usually run for three months. We held courses for branch managers in -
a) industry; b) field crops; c) orchard; d) poultry; e) dairy;
f) hours-economics
and for g) work coordinators
h) treasurers (financial secretaries)

An important part of this section are the refresher courses for managers and other active members to adapt new inventions or planning systems and group training. These courses run for ten weeks.

(5) Courses for Higher Studies (27 months)

These courses are based on a full university level and require selectivity in the choice of the participants.

There are courses for agriculture, economics and management, and technology. In addition to the regular curriculum of B.Sc. and M.Sc. training of the university course, we include especially studies of collective economics, human group relations, sociology and philosophy.

(6) Post graduation supplementary courses for Adult Leaders and Lecturers

We recognize the adult teaching as a profession and we found, that this type of work is interesting for many.

We must agree, that adult education cannot be an "extra job" with a few short hours each week to provide the teacher with some extra money. The part-time teacher has not time to prepare his lectures and to fulfil his duty.

For this purpose the supplementary studies must provide him with material for practical training, as detailed as possible. This makes it easier for him to adapt himself to the new teaching conditions of adults.

The participants must prepare exercises, and even lesson-plans, while working in groups. A Bibliography is given to them and they are instructed with the best know-how of teaching aids.

(7) Training Courses to Increase Social and Cultural Activities

Their purpose is to complete the information about the newest research work in social fields and to strengthen the political and Kibbutz conscience and the understanding of new socialist ideas and experiences.

Most of the time is devoted to the study of social sciences, to which belong economics, political science, philosophy, sociology and the rest of the time being taken up by the study of cultural and social problems of the modern society, of political problems and problems specific to the Kibbutz society.

The curriculum of these courses, which run 4-9 months, is based on 4-6 hours daily lectures and a weekly individual or team paper.

The weekly symposium serves to confront contrasting ideas and conception after the students read a test and discuss its contents.

The students are provided with a list of books which they have to read and exercises which they have to do. In the most of the events a questionnaire is drawn up to make reading easier and more effective.

Sketches are taken from the events of every-day life. The sketches present vital problems of the Kibbutz life and the students take an active and enthusiastic part in the discussions.

(8) House Economics courses for women

We mentioned already the scientifically advanced and technically progressive charachter of our communal services.

In these courses we pay special attention to house economics subjects and to psychology, political economics, book keeping, technology, sociology and human relations problems. The duration of the courses is between one to four months.

(9) Research Centres and Research Courses

The research of the vital problems of the society life , Kibbutz child education and economic planning is devoted to especially research centres.

The subjects of research and results of working on them serve the lectures.

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EXPENSES OF WORKING-YEARS
FOR ADULT EDUCATION, IN THE KIBBUTZ MOVEMENT

250 Working Days = 1 Working Year

A. GENERAL EDUCATION

1. Short courses	(2-10 days)	800 students	(350 women)	-	5080	days
2. High school education	(15 days)	400 "	(250 ")	-	6000	"
3. College courses	(15 days)	1000 "	(600 ")	-	18000	"
4. University courses	(20 days)	550 "	(150 ")	-	11000	"
5. Social and cultural activities	(3-6 months)	110 "	(25 ")	-	12100	"
6. Higher studies	(1-2 years)	48 "	(10 ")	-	12000	"
		2908 students	(1385 women)	-		
					245	Working days

B. VOCATIONAL EDUCATION

1. Short courses	(10-20 days)	280 students	(180 women)	-	24	Working years
2. Short courses	(1-2 months)	400 "	(70 ")	-	50	"
3. Courses of	3-4 months	355 "	(170 ")	-	110	"
4. Courses of	6 months	120 "	(50 ")	-	60	"
5. Higher studies	(1-2 years)	776 "	(220 ")	-	776	"
		1931 students	(690 women)	-		
					1020	Working years

C. GENERAL AND VOCATIONAL EDUCATION

4839 students (2075 women)

1260 Working Years